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So tonight and tomorrow there will be what we call an open meeting. An open meeting is that you really can ask any questions that you like. So if there is something that maybe has any reference to Gurdjieff it's fine, but if it is something that is not immediately related, that is also fine. The main point is always to be at rest, to make it easy for you, that you don't have to have a feeling that now we ought to ask a question, what will I say, but that a person really can be the way they are. The only requirement is seriousness, that is, there is concern about your life. Because if it is not from that standpoint then of course it becomes superficial. And what you should do is to try to eliminate all kinds of thoughts that might be in the way. Because you come here with some feelings and some ideas, and perhaps, sometimes, expectations. And although you may pay a little bit of attention to them, you also carry with you all the different things of your ordinary life, and they still come here and interfere. And that what may be in ordinary life may be based on old associations that you have. Things may be in the past that may not always be the way you wanted them to be. Or even regarding Work, that Work has not as yet given you what you expected. And you have to try to get rid of such thoughts, as if for tonight you don't know anything about Work. And if you do it is not clear and that you now wish to refresh your memory and really to set yourself going in a state in which you have more desire to find out really what is this all about.

So drain yourself from all kinds of extraneous

thoughts that might be interfering, and when I say "have the proper attitude", it's a form of openness. to see what is there for you, and quite selfishly looking for something that you can use. Because if it is of no use to you then you shouldn't be interested. So what questions are there that have accumulated over the last - when was I here last - six weeks ago. Who's new? Who didn't I see? Huh? Who's new in the mean time? You are. And you. Yea, I remember. So now, what questions? And this time I wait for longer than half a second, and I won't launch into any kind of a lecture. Yes Mike.

Question - There seems to be a battle going on in me about what I like and what seems to be best. And I find that in troubled situations what occurs is that something has to grind on me a little bit, and then I'm more, I seem to change.

Mister Nyland - In respect to what Mike? Are you ~~Mike~~ talking about attempts to wake up, or are you talking about ordinary life?

Mike - It's almost an accidental thing that this change occurs. And it seems to have to do with some inertia. Once this has taken place, then the whole day seems to change. It's almost as if I have to have my usual ego stamped out before I can start existing on a little different, more honest level.

Mr. Nyland - When it has to do with your honesty, is that in relation to being honest at the attempts at Work?

Mike - Well, that too. I would say in a more

every day sense .

Mr. Nyland - What I mean is you have to have something in mind regarding the wish to Work on yourself. Because you see that is after all what we are aiming at and that has to occupy a sufficiently prominent place that at least during the day you happen to think about it several times. You know, you live with it, well let's say more or less. Ten times or maybe one hundred and fifty times. It is part of you and it occurs at certain times and sometimes more prominent than at other times, and sometimes you feel that you ought to do something, and sometimes you feel that you cannot do anything. Now, in relation to that, when there is a wish you have to consider under what conditions you happen to live. And maybe the wish at that time cannot be fulfilled. And we also know that when you have made attempts, sometimes it was better and the conditions were more conducive, and that at other times it was quite impossible.

So if you look at your day as it starts and you have in mind the possibilities every once in a while to try to make an attempt to Wake Up, you have to select a little bit. When is a good time, and when isn't? And you are enough familiar with the times when it was not right so that then you are not foolish in saying that I will try it at such a time. For the time being only do it at the time when you really think it might be successful.

Mike - Well when I try it, when I set up my own conditions, they're not as extreme as when - that is when I consciously set out to do it - there is a different nature, a different taste than when it's done on me.

When I get myself in a bind and I have to really struggle then the wish is so much stronger than when I just set out to - it's almost like a prayer - when I put myself in a tough spot.

Mr. Nyland - The question is always what is the result?

Mike - Ah.

Mr. Nyland - You know you have to judge about that, because maybe the intention is there and the difficulty is so great that maybe it does require prayer. But if it doesn't result in being Awake or at least partly Awake, then it doesn't help at all. You have to judge by that what can take place for you in the direction of your aim. And if your aim is to become Conscious then you have to measure any kind of a result by the degree of Consciousness that you have reached. So it has nothing to do at the present time with the attempts you make or the conditions. The only thing that counts is "Am I actually as a result of such attempts Awake or not," or more Awake or not.

Mike - Usually in these circumstances I criticize myself to the point where I don't give myself a chance I guess.

Mr. Nyland - I'm sure that there are many times during the day where you have found out it's impossible to Work.

Mike - Yea, simply because a lot of times I forget.

Mr. Nyland - Yea. Take today. If you now try to recall, how often did you think about Work? How often did you actually do it? Keep the figure for yourself.

You don't have to disclose it. It's very small. You see. Now if I look at a day like that and I start to compare it with what at good times I would like to be, then I have a certain measure that I think I ought to have done more. And the reality is I didn't do it. So either that is the truth that I cannot do it or that if I set my mind to it that I actually can do more. So if you consider it at the end of the day and you make a plan for the next day, then you can come to a conclusion today was terribly lazy regarding my attempts to work. And I know I can do better. Now I make up my mind that tomorrow I will do better, that is, I will make more attempts. So at the end of the next day, the second day, you see again what has happened. And maybe you have added a little bit more, or you have made a better attempt. And maybe it is the same as the day before. The question of honesty that does come in is that you don't fool yourself. That you don't live with an idea that you can do more when the facts constantly indicate that you don't do it. Then you have to change your mind, because you say I thought I could do more but in reality I don't. So I never should make a statement that I should have done more because I know now that I do not do it; therefore I cannot do it. The better it is for yourself to come to that statement, the less you will live an illusion. And it becomes a fact for you that your measure is, let's say, ten times a day, and not fifty, and surely not five. And that perhaps a certain measure in seeing yourself every day - today was a good day, I call it good because I actually reached ten. And tomorrow I hope I might

reach twelve, but maybe it's overshooting the mark. And the next day for some reason or other that I cannot know it is only eight. You see what I mean by this? I consider myself an instrument which I try to sharpen. And if I pay attention to making it sharper I can expect more of the tool. But if it is in some way or other impossible for me to sharpen it, because maybe it's not enough steel and it's mostly cast iron, then of course it would dull immediately, and I don't have a good enough tool. It's quite possible I come to such conclusions, that at the present time this what I am is not the right kind of a tool to work in the way I even want it to work, but I cannot do anything about it. If that's the case I know that I have to do something for myself. For instance it may be quite possible that during the day I'm so busy that I don't happen to think about Work. And at the end of the day I say it's too bad because I really want to Work. So either I make up my mind that regardless of how difficult my work is in ordinary life I will still remember that I ought to make an attempt. Or the alternative is that I will reduce my activities during the day so that I'm not as much involved. I always have to use common sense. What is most feasible? What can I do? What can I expect? And to what extent have I any particular desire or intensity, real wish, of doing something for myself in the nature of trying to become conscious.

Mike - Well I have to take into consideration all my obligations I have in a worldly sense. And sometimes I want to just shrug them off, and sometimes...

Mr. Nyland. - No I wouldn't. I would continue

with my ordinary obligations, but I would not consider them particular territory in which you can work. That's what I mean by common sense. If I spend eight, or nine, or ten hours in a professional direction and it takes me up so completely that I have hardly any time to eat, I cannot expect -- yes, whatever may be the reason.

Mike - But I don't ... it's getting a little looser for me now.

Mr. Nyland - Fine. Maybe you fall more asleep when it is looser. Yea! You watch yourself. And you divide your day up into professional time for the sake of money, and such consideration that you have absolutely no time for anything else, or that there are still some moments that you might consider hours or perhaps minutes of leisure. For instance Mike, when do you work? Today? When have you worked? Without disclosing the fact of how little or how

Mike - Well ah ah - it was on my mind all through the day.

Mr. Nyland - I don't care about your mind. You know it has nothing to do with it. It only is a starting point. How often did you actually make an attempt? There's quite a difference between having a good feeling and a good thought, and your attitude may be right, but it doesn't buy you any bread in Heaven. You have to put to practice what you know or what you feel. And that is the effort.

Mike - OK. I was sitting in my car this morning, because my water pump went out, and the motor was

overheated, and I couldn't drive so I was caught between being afraid of being late for work and criticizing myself, and I just - instead of just letting it go, I just sat. There was nothing I could do.

Mr. Nyland - You didn't Work?

Mike - I worked. Yea!

Mr. Nyland - How do you mean?

Mike - Well, I got....I was sitting there and I wasn't excited about it.

Mr. Nyland - Mike, will you define Work for me?

Mike - O.K.

Mr. Nyland - When we talk about Work attempts. You see? Efforts to be Awake or efforts to Wake Up, efforts to be Conscious or trying to make the effort. What is it?

Mike - I existed sitting on the seat. in my physical body.

Mr. Nyland - How do you know? Because the statement at the present time simply means you remember you were sitting in the car. And that there was a physical body sitting there. You remember it, and you recall it now. But was it Work?

Mike - I accepted myself without criticism.

Mr. Nyland - When? When you sat and thought of the water pump? And considering yourself foolish.

Mike - Foolish? Ah... a little stupid any maybe... but I resolved all that and I was ... it wasn't going to be that important. And it just wasn't that important! I didn't have to rationalize it. It was resolved right here.

Mr. Nyland.. You really thought, and you now

remember, and at that time you actually experienced a state of impartiality?

Mike - Well... in that direction I would say.

Mr. Nyland - Yea! No, no; it's quite all right as long as you for yourself think, and you know, that at that time you tried at least to be impartial.

Mike - Yea! And it was unusual because usually I want to criticize and make all kinds of rationalizations.

Mr. Nyland - Good! All right. As long as it had you see that kind of character.

Mike - I was surprised that I allowed myself to live at that time.

Mr. Nyland - Oh my! Don't make it too serious.

Mike - Well really... because I like to criticize myself... to help me that much.

Mr. Nyland - You found yourself without criticism?

Mike - Well, I found some somewhere. Later - it was still an acceptance that I could still live and I didn't have to...

Mr. Nyland - Good. Shall we let it go although it is still a little doubtful to me, but it's quite all right because we now start to talk about that I know what you mean and you know what I mean. The next time? When did you think about Work?

Mike - Hmm... Well, when I thought about it I reached for a copy of A&E which I had in the car.

Mr. Nyland - This was in the same period?

Mike - Yea... ah... I would say that I didn't want to take the time to read it, and... ah.. I read some, but I didn't read very much. And ah..

Mr. Nyland - What happened before you got to the car? Since you got up?

Mike - Well, that was a tough fight! I woke up at 5:30 this morning and got up immediately and I was .. I'd say I'd planned to wake up, when I woke up I was out of the bed at a shot.

Mr. Nyland - Physical? Physically awake? Or double Awake.

Mike - Oh. Yes!

Mr. Nyland - No. No! "Oh yes". You tell me.

Mike - Yea, I was out.

Mr. Nyland - No. That doesn't satisfy me yet.

Mike - Well - I could say it's very unusual.

Mr. Nyland - That may be true! But were you Awake?

Mike - Ah! Physically or ..

Mr. Nyland - Physically yes, because you were out of bed right away.

Mike - Ah .. it seemed like, .. it's hard to say on that.

Mr. Nyland - Then we will consider it negative. Because if it were definitely say "Oh sure, I was Awake." But when you don't know I'm afraid that you still remain unconscious. Mind you Mike, I'm not criticising. It's a question of actually for you to understand what I mean. So that it's not a question of mixing it up with ordinary terminology ... Oh, I was out of bed. Sure I was awake - has nothing to do with it.

Mike - Well it's usual for me ...

Mr. Nyland - It may be unusual - has nothing to do with it.

Mike - That's why I'm doubting it.

Mr. Nyland - Yea, that's right. That's why I doubt it. Now let's see between that and the water pump. What other reminders were there, or attempts,

Mike - The rest was very bad.

Mr. Nyland - Then the water pump and the taking hold of A&E, that didn't amount to much either.

Mike - Oh.. I'd say that was quite a time with that water pump thing.

Mr. Nyland: Yea, yea. But that we'll call now one experience including reaching for All and Everything. Good. Now we go back to an unconscious state for a little while and when did the next possibility of being Awake occur?

Mike: When I approached my boss to tell him what happened.

Mr. Nyland: How did you approach him?

Mike: Well... I didn't get afraid. I walked up and said "Hi". Ah... told him what it was, bantered around with him a little bit while he..ah.. shot back at me..ah.. well, like he'd heard the same old excuse from a dozen other guys, and..ah.. without being flip about it just..ah.. stated the case..ah.. in a friendly way that..ah.. that a, well, "I glad I'm here; I'm sorry I'm late."

Mr. Nyland: You think that experience could in some way or other be constructed as an experience of Awake? Or is just a description of an ordinary state? Extraordinary state? Unconscious.

Mike: OK

Mr. Nyland: No. You say "yes" or "no".

Mike: I'd say for me "No". That it's not just an extraordinary state. Ah.. manufactured or constructed by ...

Mr. Nyland: You would classify it under partial awakening?

Mike: I would say in that direction, but as I say you see for me this is new because it's a loosening up that...

Mr. Nyland: OK. Good. Next one.

Mike: OK... This is even tougher.

Mr. Nyland: Yeah! It's bad really on my part, because I'm so insistent. Here you sit. Have you thought of being awake? In the last ten minutes? You know now what I mean! You have to be much clearer. And you cannot take the unusualness of an experience as an indication that you will, I would almost say, automatically Wake Up. Waking Up always has to be prefaced by a very definite desire that you want to Wake Up. Exactly the same as when you are in physical sleep and you just open your eyes. You have a desire then to be awake and not fall asleep. In the same way in my Waking-Sleeping state of unconsciousness there has to be at a certain moment a desire to Wake Up to myself. And that that kind of a requirement simply means that I then have to do something in which I introduce the fact of trying to become Aware of myself as I am and accepting it. And that also that what is taking place, that the "Little I" is impartial to it. There's more involved in it Mike. But you must become more clear. The willingness is there; partly an experience is there. But it's not entirely clear. And try to straighten yourself out.

Mike: How would I do this?

Mr. Nyland: By doing what I said. For instance. Here you sit, and at this very moment you Wake Up to yourself, as you sit. As you are aware of your posture, and you become impartial to that simply stating the fact that you, Mike, exist, as if there is a "Little I" somewhere which is observant of you. One becomes aware of the tensions, certain muscles; one is aware of the expression on one's face. When you speak you become aware of your voice, being a voice - not liking it or disliking it in any way, only the fact it is there. These are the simple things that have to be fulfilled when one wants to have an experience of being awake. And it is not a memory. It is not a thought. It's not even a feeling of something that is different. But it's quite definitely something that gives me an experience - what we simply call Objectivity. And the relation of that kind of an experience as compared to where I come from in an unconscious state is actually as if something in me wakes up, and is then at that time present to myself as I am. But I don't want to confuse it too much. At the same time you've heard enough about the so-called A-B-C's. You have to think a little bit more about it, what is really meant. What is true observation? What is really impartiality? And, if you want to add the Moment of existence, it's all right; but the first two, Observation and Impartiality will keep you busy. 1

For tomorrow, you try to have a little piece of paper in your pocket, and each time that you think about Work or some how or other it occurs to you, you can make a little mark. But each time that that mark,

while you make it, can lead to a definite wish on your part to Wake Up in whatever you are doing, you can make it a plus mark. And tomorrow you have to tell all of us how many pluses there are.

Mike: Now each time I make a mark .. ah.. or I think about it.

Mr. Nyland: You make a mark when you think about it, but when the thinking has been changed into the attempt of being aware, you can give it a plus.

Mike: Yeah - yeah. because I notice today I've thought that I should, or not that I should, but I'm not, my mind is running away.

Mr. Nyland: OK. So we look now for plusses tomorrow and you report on how many, and you have to be honest. All right? Good!

Who else has trouble? Because it's obvious he has trouble. Yeah.. we have to be exact because if one is not exact it is silly. Any kind of a thought about Work, or Gradjeff, or The Remarkable Men, or all the rest including reading All and Everything is of absolutely no use what-so-ever when a person wants to build a Soul.

Mike: I agree.

Mr. Nyland: Good! Did you hear yourself say that?

Mike: Yes sir. Yes Sir!

Mr. Nyland: Now you heard it! That you heard and of that you were aware. But when you said "I agree", you were unconscious.

Mike: All right. It's even like I knew my posture better than the tone of my voice ...

Mr. Nyland: Probably. I think it's a little easier to

be impartial about your posture than about your tone of voice. But it's all right as long as you know the direction we want to go. Now, what other questions? Come, all you conscious or semi-conscious people ..

Alice: You were going to say something about the effects of being in different places on Work, of outside.. you know.. different cities and things like that. I was kind of curious about being in Eugene and finding it easier down there. You said you would say some more about it.

Mr. Nyland: Oh, did I say I would say more about it ... I thought I already said a great deal about it.

Alice: You did.

Mr. Nyland: Not enough? You're insatiable?

Alice: Oh.. well I.. I think ..

Mr. Nyland: You're here in Seattle now. Have you a good imagination?

Alice: Yes

Mr. Nyland: This is Eugene!

Alice: OK. Is that all there is to it?

Mr. Nyland: Yeah.. that is all there is to it, because you don't change. You only receive the surrounding in a different way. Sometimes you think it's more conducive. You find out if actually it is conducive or not, or it just happens to be a thought, and perhaps mixed with wishing to be there instead of being here. It's more important for yourself to find out what state in which you are in that kind of receptivity. And you really don't change so much simply because you travel a couple of miles.

Alice: Yeah. I sort of wondered if there is a difference between vibrations of places? Or something like that?

Mr. Nyland: Of course, an enormous difference!

Alice: Because that's sort of what I was thinking it was. It's like they were a lot slower and a lot few..

Mr. Nyland: Five hundred and here six hundred! Rate of vibrations. You count them.

Alice: Oh you!

Mr. Nyland: You know why don't you believe what is right for you so that you have a tremendous difficulty trying to Wake Up in Seattle.

Alice: Ah.. I don't know if I have that much of a difficulty because I'm trying to find out whether or not it's really true, and I don't think there is that much difference.

Mr. Nyland: Good! Then we almost agree don't we?

Alice: Yeah, I guess so. It's just that I do feel that there's something really different about...

Mr. Nyland: Oh sure, one is Eugene and this is Seattle. We'll let it go at that, huh?

Margaret: Mr. Nyland, could you explain something about the difference in knowing yourself, for example in your own framework, and growing. Why couldn't a person grow if he - even though he knows himself in his own particular frame ~~of~~ work.

Mr. Nyland: The framework is determined by the number of manifestations one can allow one's self. The smaller the framework, the smaller the possibilities of manifestations are. When I'm limiting myself to very few, I have a very small framework. Within this

framework I can grow but for that I have to use what I now have as manifestation. If there is very little I cannot do very much, because the question of 'how can I Work' is usually by utilizing the manifestations, sometimes going against them, sometimes considering them as belonging to me, and the wish to enlarge them that will cause friction for myself furnishes the energy with which I Work. Therefore, if I limit myself in a small framework I limit my own Work, and I limit also my possibilities. So principally, it is quite correct, I could actually reach a state of consciousness in a very small framework but usually there is not enough data even to be used, and as soon as I discover that that what I have, has to be - as it were - exercised in order to prove to myself that it is reality and not hallucination, I'm limited by the possibilities of the frame in which I live.

Theoretically, there is nothing against it, but practically, everything is against it. If I become narrow minded in a religious sense I bind myself to certain use of words as prescribed by the dogma of the church. When I do this, after a while I run out of words and when I do this, then I have to use the same words again, and by constant repetition I lose the content. If I stare myself blind on a limited number of manifestations I will consider that's my world and all there is to it. After some time I will lose interest in enlarging the world because I'm satisfied within the small framework which I have. It's exactly the same way if I wish to become a man of the world, I would like the world to be large enough for me to move around in. You see, a person

can be a Christian with having all the dogma in the world for him representing that what he wishes. And maybe in that sense he can reach a state of a contact with what he calls a higher level of being. But he is so far removed from being a man in ordinary life. And it approaches simply a state that I live partly in an ivory tower because I withdraw. And it is lovely and beautiful within the little tower, but I'm not a man.

This is one way of looking at it. The other is that I run the risk when I will constantly enlarge my world that I will dilute my efforts. And that in introducing a variety of different things I don't know I will mistake the fact of newness for what is really the realization of myself as Being. So I do run that risk by having a substitute which I then will follow thinking, because it is new, that it is a new territory which has to answer to the requirements of Objectivity; whereas when it is new I have no measure about the newness and only for myself that I have to digest it in a different way, and in doing this I will consider it an addition, whereas all it is is a turning over of the same thing on a subjective level. In between that what is small and that what is too big and would give dilution there is a certain point for myself in which I can have an equilibrium between that what I can take in and that what I can digest. And this is the place I have to find. The total quantity of manifestations which is available to me which still will allow me to have a little interest that can go in the direction of wanting to Wake Up. And without determining the framework I simply say within the ordinary

limits of myself in ordinary life I have now enough opportunity in order to find out for myself to what extent can I really be Awake. And if I try and there is no result I say maybe I'm too self indulgent or too much ingrown, and I have to enlarge it. Or I say I am all ready so filled with a variety of things which are distracting to me that I have to reduce my life to a greater simplicity. Again, it is common sense that tells me. But the one thing that I'm interested in is not how big or how small my world is, the question is to what extent can I, living where I am, Wake Up to the world in which I live.

You see what I mean? I lose myself in thinking about the largeness or the smallness, and it becomes a substitute. When I think of the day and there are a variety of experiences during the day I lose myself many times in saying that there are too many. For that reason I cannot Work. But when I wish to Work I'm not interested how many experiences I have had or what I might have, I'm interested in what am I now. If I have my wish then I wish to Wake Up to what I am at the present time. Theory is good only to a certain point. As soon as the mind starts to function in a way of rationalization or some how or other wanting to continue to think without allowing the thought to be converted into something else, I will always stay below the line.

I will never cross it. I will always remain unconscious. And even the close proximity to the possibility that it is, let's say it has to do with Grudjiett or that I admire the man or that it is a beautiful book, that All and Everything, unless I eat it, nothing will happen.

My advice is don't let it bother you. That in itself is such a small thing.

Q - I wonder if the wish to work in an ordinary sense has to be such a conscious thing?

Mr. Nyland: No, I don't think so. It is a wish for consciousness. There has to be a determination. That is, the wish has to be based on a very definite motivation of myself. But the motivation can be made clear in an unconscious way of thinking about it. I don't have to be conscious in order to become conscious because I wouldn't know how to do it. If I am not conscious, I'm not conscious! But I can wish for it. But in my unconscious state I can think about the possibility of consciousness. The motivation why I want to be conscious is a realization of that what I am, and I see it as unconsciousness, and I say an unconscious state for me is not desirable. And why isn't it desirable? Because I compare it with what I think is more desirable. So I have to have a little bit of a distinction between what I am now and what I would like to become. And for that I have to have an idea of what I hope consciousness might mean. But I cannot define it because I have not experienced it; but I can more or less define it in a negative way, by negating that what I now experience when I call it Subjectivity I say everything that is non subjective would become Objective for me. Everything that is unconscious or subconscious for me could become conscious when I change the sign. Everything that is non unconscious would become conscious. The motivation has to be in

ordinary life, because I live in this life and I would like to become something different. And there are many reasons why I might have either the thought or the feeling that I would like to Work, because I hope that in Working I will reach a certain state which I would prefer. I have to be very much, or at least to some extent, dissatisfied with the way I am; otherwise I never would Work. And when I start to describe what I am there is nothing conscious about it. It's only a consideration or a description of what I am now, and I try to find out as closely as I can that that is actually the truth about myself when I think in memory and I recall what I have done and I have criticism about myself. I think I should have been different and I hoped I could have found the right kind of word at the proper time. Or I should not be angry when it was not really necessary. Or different things of that kind that I now consider my state to be but I say it is really, in a general way, not becoming to me the way I am. And for that reason I would like to change.

You understand what I mean? The question of consciousness and being conscious comes much and much later. I'm only interested in changing what I am now, I call it unconscious, and I hope that by means of Work I will go in the direction of consciousness.

Linda: I don't think I was even meaning to ask what you answered. What you answered was something I haven't been able to formulate into a question. But what I was asking was something simple.

Mr. Nyland: Oh yes! It was much simpler

I know but I usually will elaborate so that I can

Linda: I'm not even sure it was quite the same thing. It was like you said to Mike . ah.. something about a wish to Work on yourself and.. ah.. I thought of it this day two times when I thought I was working on myself, or felt I was, or considered myself to be. And those were two times riding an escalator and both of those times were not times when I can remember having said to myself, now Linda try to Work on yourself.

Mr. Nyland: There are always two possibilities. One can reach the state of being Awake accidentally, and you can reach it because of your own effort. Both states as a state of being Awake or, let's say conscious, are exactly the same. Ohly, one state is reached by means of an effort on my own part when I then if I know that particular way I can do any time; and the other is reached accidentally over which I have absolutely no control, and I would have to wait until it happens to be the case. So when I just find myself by accident on an escalator and I have a picture of myself standing there I probably have at that moment a very definite realization of my existence, and maybe it's probably impartial. And when you happen to draw or what ever it also has happened, and not as a result because you made an effort. But if I have to wait until accidental happenings are going to be there, I may be waiting for a streetcar which never comes. You see, when I start on a wish to Work, I really mean it! And I mean by that, that whenever ~~to~~ I now wish to Work, it's entirely up to me, and not on a law of accidental happenings, or not even on the Lord telling me that I should Work.

Something in me must be clear that that what I wish to do is available to me whenever I happen to think about it, or I feel. And that when it doesn't happen I cannot blame anyone else for the circumstances. I can be of course quite noticing that that which I happen to have the thought is not right at that moment to convert it into an actuality of being Awake. As I said to Mike, that I call common sense. But when I do it, it is dependent entirely on my own wish. I can go further of course and say "how do I get that wish?" Is the wish given to me as coming from above, or is the wish in me inherently? Only I don't know it until at certain moments it happens to come out. Now if I know that accidentally I can be awake, I will know that it is possible for me to experience a state of Awakening. So all I have to do is to find a method because I am sure that I can have it as an experience. And the wish for wanting to utilize whatever information I can gather for the purpose of Waking Up must come from something in me that wishes me, my total personality, to be different from what it is. And the explanation for that again is "if there is something in me that actually is interested in that kind of a change of state of a personality to individuality, or an unconscious state to a conscious state, that what is interested must profit by the state of consciousness. Now when I start to think about that, what could be the motivation of something that could actually profit by a state of my level of being that I would call conscious? I have to look then in that which is at

the present time because of my unconsciousness hampered in the expression of what it wants for itself. And thinking about it I must come to the conclusion that there is something in me that I call Life which wishes to be expressed in a surrounding where it is not bound and could actually have freedom. You see what I mean? The motivation has to be thought about to the point that I come to a logical conclusion on which I will base my motivation for Work. And what ever it is that I now discover in ordinary life so that I would like to Work, maybe I know that my life as it is now, not coming to its full fulfillment; or maybe that what I consider my life to be as I have to live it, I know I am not free because I'm constantly reacting to the outside world. And it is reaction, not my action. It doesn't belong to me. I'm influenced by the opinions of others and I don't have opinions of my own. Or that there are certain things that I would consider problems which ought to be solved and are insoluble. Or that perhaps in certain instances I will say 'I will pray to God' provided I know God is there. And if I don't question that then I can say 'yes, He will hear my prayer.' But what is the prayer for? To glorify God or to ask Him to change my condition? Because I cannot pray unless I also have a motivation for wanting to pray. If I could make myself glorifying God for the sake of God existing, and I being happy and joyfull because of that fact, I would become Objective regarding that what I am, and the accent of my life would be placed in God and not on this earth. And that

would be marvelous. But I can't do it!

Find your motivation first and then if you know why you wish to Work, then you Work, and then without eliminating the accidental happenings, you increase the possibility of something happening which is an Awakened state as a result of that what you make as an effort. Then you are king within your own Kingdom. Then you create a world of your own. And although you may be grateful for the existence of your world to that what you might consider a higher power or Being or something that one says 'yes it's God or his Endlessness or Infinity or things that I do not understand, I can always say that I'm grateful for the fact that I'm alive. But when I see that this aliveness in me is hampered in the expressions and limited to myself as a form of manifestation belonging to my body, then I may have every once and a while a notion that perhaps Life as I know it would be much happier if it could be free from me. All right? But you see, you take your own questions now and then you start to elaborate on them. That is pondering.

The question is just not something that has to be answered. A question of course must be answered, but a question and answer must be placed in a surrounding so that it will give me perspective. So that I then can see related things and that gradually out of any kind of a little question or any kind of a little answer there has to be built up a whole world in which I now understand why the question happened to appear. And because of that in that kind of creation, I call it a pondering, that this process in which I start to

evaluate the value of the question in relation to that what I am and in relation to that what are other questions which are also in me, and some how or other since they all belong to me as a personality must be related to that what I am in reality. It's part of Work. And now we take a deep breath and then let it go.

Now, come, come - Yea?

Alice: I want to know how you can get across the thing - like well I think about where my hands are and things like this you know and trying to observe myself, how do you get over across from thinking about it, into....

Mr. Nyland: Alice, If you want to become observant about your hand, and you know think and also you look, and there they are, and of course it is a subconscious, an unconscious state, subjective let's say. Why? Because you use your sense organs and there is nothing special about it and simply you state the fact that they exist, and you look at them and it registers and by, I would almost say, memory you know that they exist or have existed a moment ago, and you happen to think about it.

Now I close my eyes. Something still takes place about the fact that my arm or my hand exists. And I do not see them. I probably have a thought that they were there because I saw them a little while ago. So the assumption is that they still remain in existence. But now I move them. I become Aware of the movement since I cannot think about it since my thought process is not allowing me to 'see' what is taking place. At the same time

I know very well that it moves. And that the fact of this moving must reach me in a different way than an ordinary sense organ recording it. This I start to call an Awareness. Simply the fact that that what I know my hand to be exists and is now moving. And the closer I can now come to the fact of that moving being registered in my mind without looking at it I have now a new kind of a way of becoming Aware of the existence of my hand. I stop thinking about it, although I could continue, but parallel to that there is another way by which I reach knowledge of my hand, and I say it is a process of an Awareness, and by definition I say it is not thinking because it has nothing to do with an actual recording as a result of sense organs. When I eliminate my five senses I eliminate an enormous amount of my Subjectivity. And at the same time something continues to exist which gives me the fact of hands existing, and it must reach me in a different way, and it becomes gradually a Sixth Sense.

The difficulty to eliminate any kind of a possibility that there is still a thought process is that I now, instead of moving the hand in an ordinary way with which I am more or less familiar, and that perhaps I will know that my hand exists because the muscular tension, I now start to twist my hand into all most impossible situations which I've never experienced before, and I keep my eyes closed, and I have no way of telling from muscular tensions that my hand is in a certain place. And at the same time, strange enough, I am aware that my hand is there even in a twisted condition. You see? It is as if I receive knowledge through a different way than

my thought. And to some extent I compare it to intuition which also gives me knowledge, but which reaches me through a different way again, through my feeling mostly, never-the-less it gives me knowledge of facts of an existing hand or arm.

So if I eliminate now everything that belongs to a subjective world and still the fact remains that I register that that what exists exists, and if now I introduce the fact that that what exists I would like to have recorded without a liking or a disliking or a description, so that even the fact that it exists will not allow seeing that it is a hand, or that it is a hand and an arm in a little twisted condition, but that I simply accept the fact of that existing for what ever it is. Then I observe in an Awareness state in which I become Impartial to the fact that my hand exists. And the Impartiality belongs now to the Observer becoming Aware of that what is me existing. All right?

Alice: Yeah!

Mr. Nyland: Build it up like that and go on your own thoughts. In the same way logically adding a little more and a little more until you finally come to that conclusion, and then you will see that Awareness is not such a difficult process to understand. It is difficult to do it, and it's difficult to maintain it, because besides this Awareness all the other thought and feelings continue to go on. And the difficulty is always of course in this kind of a creation of an observer in the midst of a country that is.. not very friendly let's say. All right?

Margaret: I manage to get the Observer there, but Identification creeps in. I can't this is the difference between thinking about Work many times during the day and not actually Waking Up.

Mr. Nyland: If one can be sensitive, Margaret; that is, if this process of, let's call it observing, and also the process of 'seeing', they are two processes which are parallel. But the result reaches my brain in a little different way. And as a result of an observation process, there is a immediate recording; whereas the result in an ordinary unconscious thinking, that alway is a little later, because it has to be transferred to my memory. So the recalling process gives me facts. The other process gives me facts of a different kind because they are more absolute.

So I have two ways, I say if one is sensitive, in the first place there is a slight delay of time between the fact which is instantaneus and the fact that reaches me after a short time. And the second is, that there is what is absolute as a fact of Objectivity is more reliable and more sure to me, more unquestionably correct that any kind of another fact about which I happen to think.

Carolyn: Is that intuition?

Mr. Nyland: No. It is not intuition. Intuition reaches you very differently. Intuition gets through a certain state of a condition of myself in which the material for facts are accumulated without going through my mind.

Carolyn: Yeah! It's like a flash!

Mr. Nyland: It is a flash which reaches my mind

as a knowledge. But the knowledge that is there is again a subjective one because it has gone through subjective processes. And it is recorded in the brain in a subjective section. But intuition sometimes, because it is free from the thought, I have no way of arguing about it

Carolyn: I don't want to!

Mr. Nyland: Maybe you don't. It does not mean however that you can be sure. There are people who are sensitive and for whom intuition is quite right. As soon as it reaches the brain you will start to think about it and perhaps question it. You don't dare always to go on a hunch. And the hunch may be absolutely correct but you have no way of proving it to yourself that it is correct.

Carolyn: Isn't the whole idea of Work really building this area of ability of absolute, like you said, ... have a continuous flow maintained

Mr. Nyland: Yeah! That's right! Can you make your intuition continue? Of course you can't.

Carolyn: I..it.. I can, I can have flashes, and I can have absolute knowledge

Mr. Nyland: Yes, and then you start to consider with it.

Carolyn: No... because, it's been demonstrated to me in experience that if for instance, a flash of absolute knowledge, if I don't obey that I get into all kind of trouble!

Mr. Nyland: That may be so. At the same time ..

Carolyn: And this is, this is how I determine .. if I obey it, and it's correct, and everything related to it is correct, as it works out maybe in a year or so,

Mr. Nyland: But the question is as soon as this so called absolute fact reaches your brain, it becomes subject to interpretation, and then you're not impartial. So it is not absolute. You see how that process goes? Any kind of a fact that reaches your brain in the state in which it is, is immediately subject to association, classification, definition, all the different things we call now subjective mental activity.

Carolyn: Especially names?

Mr. Nyland: It doesn't matter what it is, it is already bound as soon as it gets there as a fact; it is recorded as a fact which is not free. And it's not in any way absolute because it's not always the same, and it's not always reliable. I can train myself to go by intuition, and sometimes I'm right, I hope most of the time, but it doesn't mean that I'm sure.

Carolyn: I would like to be sure!

Mr. Nyland: Yeah! Sure! That is why I say the only way to become sure is to have an irrefutable fact about which there is no question.

Carolyn: In other words to build myself something without the question of chance.. I mean, for me to build within myself true absolute knowledge, and to know that my logic has built this, and if I can build it and maintain it, ah.. this.. this is the wish that I want.

Mr. Nyland: That's right.

Carolyn: I don't know if this is Work

Mr. Nyland: No. No! It is the wish for Work. Because if you are now trying to reach it by means of intuition, you will never get there.

Carolyn: Well no, because I know that it's so fleeting and I know what you say, it... it

the minute - I don't know ... a. I can't think of an analogy but I know it's there, and as soon as I try to .. well I mean like catch it you know .. and make it, then all of a sudden it's gone.

Mr. Nyland: That's right. It will sit in your ordinary mind. Your ordinary mind is going to take that fact and do with it whatever it does with facts in general.

Carolyn: Well I know but.. but yet, like you say, once you know that it is possible you know that .. ah.

Mr. Nyland: Then, all you have to find is the way and I'm telling you the way. And I'm saying at the same time it's not by way of intuition. Well, don't you see that the mind at the present time is incapable of receiving facts that are absolute. The way the mind functions...

Carolyn: It can't receive but ..

Mr. Nyland: It, it immediately is spoiled. Any kind of a fact that is reached either by the sense organs or by intuition is immediately taken by the mental function and classified, or liked or disliked, or whatever it is that we do with it. But you see you have to agree with that first, that that is the condition of the mind as it is; we call it simply an unconscious mind when it is functioning. But it is not truthful and it is in no way absolute. Because many of the facts that I now receive in my ordinary mind can change. And the interpretation, or the valuation, or even the pondering is not always the same, and it depends very much on the particular state I'm in.

And it also depends on what kind of experiences I've had. And there is also a great possibility that tomorrow I will not think the same way about a fact that for me now has a certain reality. I'm never sure about a fact in my mind that is in the unconscious state, that I can rely on it for ever and ever.

Try to think about that logically, and that you see that your mind is not the kind of an instrument that could function in that way. So when you say what you wish I give you the key of how you can make it, that is, by using a certain section of the brain that it can be educated so that it actually can receive facts impartially. That is the whole problem.

Carolyn: That's what I want.. that's

Mr. Nyland: Sure! That's what we are talking about. We're talking about how to get there. And I'm telling you exactly what you should do. But you have to have a little picture of what actually will take place, because as soon as you think that any place in your mind is sufficient to receive a fact and then making it absolute, you're on the wrong track. Any kind of a thought about a thought remains subjective.

Question: Does that include pictures.. ones you see..

Mr. Nyland: Pictures you see of yourself?

Q: Very clear

Mr. Nyland: Well, if you are clear and there is no association with it, it's right.

Q: Well.. is a picture not a mental association?

Mr. Nyland: a picture whenever you see it and it is now recorded immediately is subject to description. But when the picture is received in a Moment of existence,

there's no description as yet.

Q.. Well this would be more of a .. I want to say the ~~Subtle~~ type of picture . What form is that? Is that a subjective ...

Mr. Nyland: No, no! It is a flash in which that what is recorded takes place at the moment when it happens. Because then it is free from ordinary mental processes ~~was~~ as anticipation and memory. This is exactly what the mind is capable of, of anticipation, of future, and of that what is past. And it is incapable in its unconscious state of recording a Moment, because for us a Moment is constantly bound up with the time which is consumed between that what is the future and becomes the past. And I never arrest it at the actual moment of the existence.

If I have a picture that is recorded at the Moment like a flash with myself, then not allowing any further thought process, my mind could then function Objectively. But when it's received in the mind as it is now, it never can stay objective.

Q: Well, would one way be to receive the exact same impression in a different form?

Mr. Nyland: The impression is always that what I am.

Q: That's right. But it takes sometimes .. I always feel that a translation becomes a picture ...

Mr. Nyland: As soon as it is recorded in any part of the brain when ordinary thoughts or whatever are recorded as an impression, it is immediately subject to the interpretations which are in the surroundings of the

brain. The only possibility is that it is recorded in some place which is completely virgin field as far as the development of mental functions is concerned. All I wish for myself is to have something that is like a laboratory full of equipment without ever having been used. As soon as it's used, it's spoiled. But when it is virgin field, it has a chance to develop in a different direction. And then it could start to function objectively.

This is what I bank all the possibilities on. And I have no other way of believing but that it could be as a fact, and only by experiencing it, and then to know from the fact of experience that something like that starts to exist. The other way would be that my assumption is that if I constantly could introduce facts into my brain, that I would prevent my brain not to associate. And this is a tremendously difficult process, because I would have to have a thought, and not only the thought but a wish, that that what is an ordinary mental function which is completely mechanical with me is stopped at the moment when it receives the impression. And I leave the impression alone and that the mind then surrounding it or receiving it is functioning in a different way from its ordinary mechanical behavior. And I cannot do this! Every time that I try immediately whenever a fact comes to my ordinary mind it is classified. I've been taught that way and I cannot change that. And only with a long period of receiving the same impression in the same part of my brain that, almost I would say because of monotony, I will not pay attention to it anymore in trying to classify it but I will say more and more

"Oh yes. I know. I know." And this is what happens with an Obyvatel. Only a long period in one's life in which that which is now an impression is completely shorn from its partiality. And then it becomes an objective fact. And for that reason people who are maturing and have a long enough life, they will ultimately be objective. But you need time! And we have no time.

Q: Well where are flashes, or these kind of pictures stored before one starts to work on one's self?

Mr. Nyland: In the regular brain. But you see, the flash is not a flash in the sense that we now mean it. You see it's not instantaneous.

Q: Well this flash that I'm speaking about occurred, or they occur after

Mr. Nyland: Accidentally, they do happen. And they sometimes are recorded with such intensity that the whole process of ordinary mental function is a little bit postponed. And then there is a moment in which that actually happens and that becomes a moment or an impression I get which I will not forget. But the 'not forgetting' means that it is completely free from any interpretation. And that's why I call it a flash. And that flash is then instantaneous. There is a possibility in the brain accidentally to receive momentary flashes, and the recording of them, and at such a time my ordinary processes, either of the mind or the feeling, stops. And you might say 'it arrests me.' It is like a shock and it comes to me as a fact, and at that time that fact as being registered at that one moment every other function of me stops. And this of course can be verified. When we talk about moments I do not forget, it is exactly

the same as a flash of an instant in which I get a picture of myself, and I see myself. And it lasts only for that one moment, and then it is gone and the memory starts, and the memory is simply taken in and dressed up and put in a pigeon hole, or what ever it may be. So the fact that that little flash happened to exist is of very little use to me. It's only the constancy of such flashes which will enable a part of the brain to develop in a different way. And this is what we really mean by "I". It's the beginning of intellectuality, although it doesn't always stay intellectual but the beginning is intellectuality, a pure intellectual process of recording. And that is the definition of Soul and the definition of an Intellectual Body. And that it becomes related and correlated with all kind of other processes particularly the emotional kind, and the realization of the necessity of the utilization of that form of consciousness and that form of conscience into the execution as a result of the two existing into a Will. All of that becomes related to it, but I'm only talking about that what starts it off. And that is the little field on both sides of the head where there is still the possibility of a developement without having to go into the usual rut of my ordinary unconscious way of mental thinking.

They are valuable as an experience, but you can't do anything with them. All the different experiences I can have in ordinary life as a result of a variety of different kind of conditions which give me an unusual kind of experience, all of them could be utilized, if there were something which could actually be there at the time which was not involved. My "Little I" is not involved because it is impartial. For that reason it can become a guide for everything else that does take place. And then sometimes

because the "Little I" is there, it can prevent the process of association. But it only can do that when the "Little I" has something actually that is representing its own maturity.

There are lots and lots of cases of people having insights, or realizations. I would almost say it's quite common. Each person has experienced many times in his life a moment in which he catches himself to be what he is, and at that moment again there is no thought about it. Afterwards there is a description, because it is lodged in the memory so it becomes available as memory. So then in the memory I can dress it up. But if I go back to an actual experience of that kind under the influence of - I've said it several times - danger approaching me, actually facing the fact that I might die, or the fact that I have to give up, or the fact of a shock to me of something unexpected, that at that time has to be digested and I cannot take it. And whatever it is, an enjoyment or something emotionally that affects me in such a way that I will never forget that particular kind of moment as an experience, in such a moment time is standing still. And whenever time stands still, my ordinary functions stand still. Or to say it a little differently, my ordinary functions are not registered in the ordinary unconscious way.

Time standing still does not affect the general physiological condition of the body because when time stands still as far as my mind is concerned my blood still continues to circulate. But it is sometimes as if my breath is taken away. And there are of course moments in which I do not breathe. All right?

Q: I have one more question. Ah.. the drug experience, many people have had flashes during that

time, and they say to themselves and they enthusiastically say to other people, I know it, you know, I've got it, I know what it is, and maybe they have it?

Mr. Nyland: I said it a little while ago. I referred to it because of certain conditions -- yes, but there is no "I" at all, and it cannot be used. What they have is an experience, and it's unusual, and there is a possibility of so-called expansion of that what may be mental functions there is much more possibility of having insight under certain conditions, or that what is memory can be brought to the foreground. There is no denying that one experiences a certain state.

Carolyn: I didn't.. well.. I guess I did

Mr. Nyland: I think you did, because that is the drug experience, and that's what they talk about as having had it. And all you can say is 'I have known it.'

Carolyn: But I don't trust it!

Mr. Nyland: Of course! Of course, it all depends on what one wants to think. You don't have to trust it. I think it is an experience that definitely is so, but you can not utilize it.

Carolyn: Yeah, that's why I don't trust it.

Mr. Nyland: That's right. There are many reasons why you shouldn't trust it. It's much too dangerous.

Carolyn: Is it any more dangerous than

Mr. Nyland: Coffee? (Laughter)

Carolyn: No, I don't mean in that sense

Mr. Nyland: You mean that it dislocates your brain?

Carolyn: Well, I don't mean necessarily that. There are lots of other kinds of drugs, and I speak more

as coming from experience because myself I've had several different types, and my husband has experimented with all ~~ee~~ kinds of plants and things

Mr. Nyland: Sure, it doesn't matter, payote and hashish and so forth, it doesn't matter, what ever it is it's always a chemical, that you introduce in your body. So in the first place you become dependent on something from the outside, and in the second place, that what you put in your body has to be eliminated. And it is usually not an organic chemical, I mean by that something that belongs physiologically to the body. It is foreign. And the body is not adjusted to any kind of foreign material, only it tries to adjust itself by creation of an antitoxin, if it is poisonous. And when it is an unknown chemical it has to be eliminated. During the process when it is there the unknown chemical is doing a lot of, let's say damage of some kind, or at least there is an effect. And it may effect even certain tissues about which we know very little and only with the hope that it doesn't. It's quite stupid because it does without any doubt, and that after a ~~certain~~ sufficient use will start to show.. after sufficient use because the body cannot eliminate it. It is not set up for elimination of that kind of thing. And it disturbs the equilibrium of the body as a whole, and it's an extremely dangerous thing because the body is dependent on the equilibrium.

Carolyn: Well didn't you say that sometimes a shock of one sort or another ...

Mr. Nyland: Gives you an insight?

Carolyn: Well, no. Ah.. whether or not it gives you an insight it can stop the process of naming and

classifying and..

Mr. Nyland: Only for that one moment. No more! And usually that is not permanent. All you have left is a memory of it. You can't use it. There is nothing to use it. If you could take LSD and have an "I", "I" could take care of the condition of the LSD or formed by the LSD, it would be marvelous. If you had a drug that could make an "I"...

Carolyn: That's not what I expected or meant really.

Mr. Nyland: No. It's nice. So is drinking. It's always nice to have a little bit more freedom. You know, because one feels one is so bound that to let loose is like a vacation.

Carolyn: What about the question of time?

Mr. Nyland: About what? That you experience a different form of time?

Carolyn: No.. The time in which to build a place or the Soul...

Mr. Nyland: No. You have to have a Soul first. You have to build.

Carolyn: No, a place for it.

Mr. Nyland: Build it. Build it first. Make something that needs a place. Otherwise you build a house without any occupant. The purpose of man is to build his own Soul, under the assumption that when the Soul is there and man is not there, that he can continue to live. And maybe he will, and maybe he has a little house for it, but it doesn't concern him! He's interested in Soul building, but it doesn't matter

what you want to call it because if the Soul is some kind of a form that can contain life, then that what is Soul becomes a little house, but I'm interested in Life.

It's quite right! One wants to build something that becomes permanent, in order to free one's self from dying. But don't think that you can get it by ESD or ...

Carolyn: No.... but really why I've asked the question is I've seen ...

Mr. Nyland: No. It's very dangerous, and gradually you find out dangerous it is. People never want to believe it.

Carolyn: Wul.. I.. I have seen .. when I first had my .. well .. it is was really kinda accidental how I came upon it and I thought I .. well I was proselytizing every which way .. ah.. it was as though ... something that I had been trusted and had seen as a flash under the drug at that instant it was correct, but more so ... because of the drug I began to dress it up .. and because of the drug I .. I... gave it more credence that I would even a flash that I'd had ... a flash .. just a flash

Mr. Nyland: Well that's what I said a little while ago. As soon as you get a certain flash it starts to become embellished.

Carolyn: Just because it's unusual you mean?

Mr. Nyland: Well it doesn't matter. If it's unusual you want to put it in such a way that it's not so unusual so that you can live with it. It's quite all right to have adventure, but certainly it has to lead to something. Otherwise, you won't feel

at home in the adventurous country. @ Almost I would say theoretically there is no objection to put yourself in all kinds of conditions which will give you experience which may be useful, but if you want to use them there has to be something that is not affected by them. And then that could look objectively or impartially to your state. But if you take LSD all of you is engaged in it. And you need an observer on the outside who very often is not even good enough so that he has to take LSD, in order to so-called understand your state.

Carolyn: I for one don't trust that.

Mr. Nyland: Well, I think we can let the subject of LSD go. I think it is past its prime.

Carolyn: Well, it might undo the damage it did and the people who trust it still trust it!

Mr. Nyland: Oh sure! But what stupid people they are.

END OF M 1322

Ross Beach

Jan 23, 1967

Seattle.